RELIGIOUS.

A Great Crush at the Brooklyn Academy of Music.

SERMON BY MISS SMILEY.

The Farewell of the Rev. E. W. Hitchcock, of the Fourteenth Street Presbyterian Church.

DR. PORTER ON VITAL CHRISTIANITY.

Dr. Dix on Married Life and Free Love Heresies.

Sermons by Drs. Williams, McGlynn, Dix, Porter and Cuyler; Father McNerney, Messra. Hepworth, Lothrop and Beecher, and Miss Smiley.

ST. PATRICK'S CATHEDRAL.

The Parable of the Sower-Necessity and Imrtance of Hearing the Word of God-Seron by the Rev. Father McNerney.

here was, as usual, a very large attendance at the Cathedral yesterday. The last mass was comnced at half-past ten o'clock, the Rev. Father Kearney officiating as celebrant. At the termina-tion of the first Gospel the Rev. Father McNerney ascended the pulpit and preached a sermon, taking his text from St. Luke, viii., 4-16, relating to the parable of a sower. The reverend gentleman explained that under the similitude of a sower, who goes forth to sow his seed, our blessed Lord rended mankind that He came down from Heaven to spread His Word among men as the seed,

took upon Himself their nature, subjected elf to their infirmities and spoke to them in heir own tongue, that by them He might be under tood. He came not as an imperious master, not en rejected and despised, but as the faithful mas household who himself would fain cultiwith greater care a hitherto barren soil. Thus hid the loving Saviour visit the cities and towns and amlets of Judea and Gallice. He went forth even into the country of the Samaritans and the Gentiles, eaching the multitudes that gathered together and assence to meet Him. White the husbandman was areful to sow the seed only on the soil that had seen prepared to receive it, our blessed Lord cattered in every direction the seeds of ne divine Word. He was not a respecter of persons. The barren soil, the naked rock, the thorny ground, received their share as well as the better prepared and more fruitful soil. His teachings were slaced within the reach of all—of the learned and the unlearned, of the rion and the poor, of the good and the wicked, for he preferred that the seed should be scattered in van than that any one should plead that if he had not done what was right it was because he had not been taught the necessity of doing so. The reverend gentleman then proceeded to dilate at some length upon the manner in which the Word of God had been spread, through it ages.

which the Word of God had been spread, through all ages.

THE CARES OF THE WORLD

Were the thorns that choked the Divine Word bringing forth fruit in the soil. It was at first the solicitude of life, or man's anxiety to secure a position in the world or to acquire what may make his lite physically and socially agreeable. Too often did man loose sight of his last end in seeking happiness on earth. Too often was man absorbed in the service of his fellow man and of the world at the expense of what he owed to his Maker. It was in vain to endeavor to serve two masters. Christ Humselt so declared it. The heart, therefore, that was intent on amassing wealth had no taste, no inclination for anything else, and the cares with which the desire of acquiring and the entor to preserve it flited the soul, single every mapiration of grace. The thorns were the pleasures of the world, pleasures of the senses, pleasures of society, which enveloped the soul as in a network, striking it out from

and throwing it into an atmosphere in which spiritual life could have no existence. The good soil which brought forth fruit in abundance was the figure of those souls wherein reigned supreme faith, hope and charity, who southt God above all things, heard His word with love and reverently kept it. They were the consolation of the Church in her trials. The soit rains of Heaven moisten their hearts, its light shed over them its vivilying influence. Its sun warms them. They were the field of the Lord filled with blessings where sprung up fruit to life eternal. The seed which the Divine Word sowed upon the face of the carth.

The mass sung was by kmc in E flat. Professor Schmitz presided at the organ. At the offertory a beautiful terzetto, "O Jesu Me," was sung by the soprano, tenor and bass. The services concluded shortly after twelve o'clock. THE INFLUENCE OF GRACE

THE NEW CHURCH.

Services at Steinway Hall-Mr. Hepworth's Sermon on "The Perfect Day."

There was a large attendance of the admirers of

Mr. Hepwortn at Steinway Hall yesterday morning; but the inclemency of the weather had no douot its effect in keeping many away who otherwise would have been present. Mr. Hepworth charmed his au-dience by a sermon on "The Periect Day." Mr. Hepworth's text was taken from Proverbs fv.,

18—"The stiming light, that shineth more and more unto the perfect day." He said:—It is a great comfort to feel that this world always has been, is now, and always will be, under the overruling Providence It is His world, and not ours. a part of the great plan, and all we do and say, whether we will or no, is part of the great plan, and contributes its mite towards the accomplishment of the end. Nothing is more evident than that the world has been educated to its present position by God-sent men. Schoolmasters have en raised up, who have set us our task and helped us to solve our enigmas. Some man says, Why did God reveal himself by degrees? Way have we had a succession of revelations, each new one a little more full than the last? Why did He not show Himself all at once? The answer is plain. Why do you not teach your five-year-old geometry simply because his baby mind cannot understand you. You must begin at the very beginning, and you must teach him his letters as though that were ne only task ever to be learned. When he has mastered this work then you will take another step, will lead him into another department; and so the work will go on and on by slow degrees, the lesson being fitted always to his capa-

and so the work will go on and on by slow degrees, the lesson being fitted always to his capacity. Well, God has pursued just that plan in revealing himself to the soul of man. He endowed man with a religious craving, and then He saushed the appetite which he had himself created. Man has been a very dull and sluggish scholar. Six thousand years have rolled, away since the words of the Nazarene were spoken and this miracles performed, and how little progress we have made towards the ideat. More than fitty generations have come and gone since that wondrous time and yet men are slaves, and yet wars are waged, and yet crimes, like epidemics, atmost run over the face of the earth. I wonger at nothing so much as at the patience of the Amighty. His fortearance is the object to over his commands fully able, but our wilful and perverse souls prefer to have their own way. The Old Testament tells us of a time when God, in the quaint figurative language of the time, repented of having made man, and determined to destroy his work and begin the experiment anew. The ark contained the seed corn of the new crop of numanity. This is not half as strange as the fact that the same thing does not occur now. Not only seventy times seven has the Lord forgiven our iniquity, but the times of his lorgiveness are absolutely countless. It is very interesting to watch the gradual progress of the race in religious things. In the first place man was a pagan, he had the worship element in him, and for lack of something better are made his prayers to the sun, to a crocodile, or to a stick, or a mass of something better are made his prayers to the sun, to a crocodile, or to a stick, or a mass of the race in religious history of man, and yet they were not wholly without promise. Better to worship the Nie or a swarm of mosquitoes than to chili one's sen by a denial of the Divine presence. Better be a devout worshipper of Josh, and to do you'd duty according to the light that is in you, than to live in a Christian hand and to worship only personal

since. One of those lessons is in theology, and though the Lord's Frayer and the story of the Product the lells us of the nature of God, the other is in words and consists of the Sermon on the Mount. Oh! let us gather at the feet of that Teacher, and, like little children, let us learn the lessons, not by rote, but by heart.

TRINITY CHAPEL.

The Discipline of Domestic Life

by Rev. Morgan Dix.
The above-mentioned edifice, in West Twenty fifth street, was througed to its utmost capacity by the members of the church to near the rector of duties and proper aspirations of all whose calling reverend gentleman is evidently no advocate of the divorce system, still less of free loveism, both of which institutions received an implied emphatic condemnation in the course of his address,

The Doctor commenced his lecture (for it is one of a series of lectures which the Doctor is engaged in delivering) by snowing the necessity of domestic and social life to the pursuit of

HUMAN HAPPINESS. No man has a right to pursue happiness for the sake of itself alone, but rather for a far higher purpose. There is a loftier theory of life, according to nich it is duty to work for that calling which God has destined for man. We are here under discipline: we are here to perform a duty to ourselves, to Go and to each other. If we do this we cannot fall to be happy because happiness is the handmaid of

be happy because happiness is the handmaid of duty. It is unworthy of a mortal endowed with reason to pretend that the rightful aim of every duty which devolves on human kind is not to giorify God, to do some good for mankind and to make ready for eternity. Long before the days of Christ the Almighty Power Himself, to the end that happiness might be the more easily obtained, proclaimed that it is not good for man to be alone.

ALONE WE CANNOT STAND against temptation; alone we are unable to perform in an adequate manner those nigh dates that should engage the attention of mankind in order that they may be saved. There may be some exceptions, of course; but, in order that men might the more effectively fulfil those obligations, Providence decreed the union of the sexes. We should look at this question soberly and calmiy; we should view the domestic situation with cool judgment, and this can be done without breaking that love which makes humanity beautiful. The time allotted for the accomplishment of the various eads which are the accomplishment of the various ends which are subordinate to our final end is short, and it behave

the accomplishment of the various ends which are subordinate to our final end is short, and it behoves the members of the family to make good use of it. St. Paul, in writing to the Romans, compares the RELATION OF THE SOUL to Christ in Its inclusionability to the marriage of the woman to the nusband. It is true that on her side independence is gone; she can be separated from her husband only by an act of God. Nor is the husband less free from restraint, and we must deem him a selfish brute who would seek to impose unjust burdens on his spouse and congratuate himself on having less of the difficulties of life to encounter than she. It may seem strange, but it is no less true, that persons very nearly alike

SHOULD NEVER COME TOGETHER.

This very unlikeness which should characterize the married pair tends to restrain each still more, and aids in promoting their mutual happiness. It may be difficult to explain this, but let us rest assured that it is for the best. The domestic life is the great school for killing selfishness. The man has no ground for glorying in superiority over the woman, for she has indeed promised obedience. Neither is greater than the other, and neither is without the other in the Lord. In the domestic life, it is true, the

Neither is greater than the other, and neither is without the other in the Lord. In the domestic life, it is true, the unimportant of the course of the course find themselves gradually sinking from bad to worse every day, and are not unfrequently overwhelmed with miseries. But such instances form no objection to the ordinance of the Lord; for jealousy, contradictions, low natures, want of the tear of the Lord, and many other defects in youth, are invariably the sources whence such affliction arises. Holy matrimony is essential to the vitality of communities. Without it everything beautiful, noble and exalted should speedily vanish from the earth, and society itself become confusion. Where have men and women been found nobier or happier than those who have labored together under the discipline of domestic life, each sacrificing much for the sake of the other? There is no claim on God's regard for man greater than that he did his duty well towards her to whom he had been bound in loyally and honest, sen-sacrificing love. If there be one thing pressing on us, as a Church, more than another it is the necessity of

and honest, self-sacrificing love. If there be one thing pressing on us, as a Churca, more than another it is the necessity of STANDING FIRMLY

by the sanctity and inviolability of the marriage tie. So long as the Church has a name and an existence let her never fail to litt her voice against the enemies of religion and society, and upnoid forever the solemnity of the saying. "What God hath joined together let no man put asunder." Although it is true that in the gesurrection neither party is married to the other. Still it is hard to believe that he who has faithfully tolled loyal and true to his companion in this life is to be separated from her by God in the world to come. Kather let us believe that they who labor zealously together, sharing alike the joys and misfortunes of the world, shall be crowned with mutual and joint honors in Heaven.

CHURCH OF THE MESSIAH.

Sermon by the Rev. Samuel K. Lothrop of

the Mediator and the Tempter. The attendance yesterday morning at the Church of the Messian was large. The sermon was the first of a course upon the special tenets of the Unitarian denomination. Rev. Samuel K. Lothrop, of Boston, was selected to commence this Beries. The style of Mr. Lotnrop is clear and pitby, coming right home to the sub-ject in hand and unencumbered by useless explanations and grand rhetorical flourishes. He chose for his subject Christ, the sole mediator, and based it upon the text. I. Timothy, il., 6, "There is but one mediator between God and men, the man Christ Jesus," When the Apostle says there is one mediator can he mean there is but one mediator? No; be cause the Jews had a mediator in Moses. The Scriptures do not lead us to suppose, then, that there is but one mediator and no other. Every man of great intellectual endowments employed in the right direction is a mediator between

GOD AND MEN
of an inferior mind. But in comparison to Christ none are mediators. He is competent to meet all the wants of the soul, and consequently all others are nearly superfluous. The religion of man has always been one of two extremes, eitner polytheism or pantheism-ail the universe, one material god, without love, mercy or any of the Divine attributes, or no god. Gather all the wisdom of Seneca, Piato and all the philosophers together, and he would place against it the Sermon on the Mount as being more able to satisfy the cravings of the human heart. He sets forth truths the highest and noblest

ever conceived before or after.

Need and capacity go together. We cannot need what we cannot hold; therefore Christ's coming on earth was rather an argument of our noble power. wasted rather than utter depravity, and was a Divine recognition of His powers. Christ came not to announce a scheme of general salvation, as it is sometimes called, to a totally ignorant race, but to

sometames called, to a totally ignorant race, but to leach

A DIVINE RELIGION

to men able to understand and receive it.

The force of reingion depends upon the recognition of a living God; but to see this it requires more than the abstract idea: it needs some reality. This reality is Jesus Christ—Christ, in whom the highest living virtue was manifested. The greatest need of humanity was "the Word made fiesh." We can conceive no attribute in God of which there is not some faint shadow in us. In intimate connection with humanity Christ shows us the Father it that WONDERFUL CHARACTER

of His—strength and mercy, justice and love, all exhibited in fair proportions in that nature "miraculiously mixed," and whether we look at Him as God or man Christ is the medium between God and man, because in "Him we have a visible token showing us the glory of God and not seeming so much a distinct part as the same. In Christ the mortal and immortal, the finite and infinite, meet and coalesce. In reading this Book there is always something new—some idea never fet before strikes the mind in strong and vivid colors, and throwing new light on subjects before enveloped in obscurity. Christ becomes the one mediator between God and man, because the taught the highest and noblest in the world, and because they were manifested in Him, making Him the living Word. It thirist gave His life, to whom

THE DISTINGUISHED ABOLITION MARTYR,
Owen Lovejoy. The Re v. Mr. Lovejoy is a conver the Protestant faith, and has an excellen voice, which he uses in the service of the mas with good effect, those at the door of the church being able to hear every note quite plainly. The Rev. Dr. McGlynn, the eloquent pastor of the

AS A WORSHIPPER DURING SERVICE. occupying a seat in a retired portion of the edifice near the door. The Rev. Father Charles McCroady, a young clergyman who is noted for his oratoric powers, having been connected with the Church of

St. John the Evangelist, in Fiftieth street, from which parish he was transferred to the assistant pastorate of St. Stephen's church, preached the sermon of the day. The text chosen was as follows:—"The kingdom of heaven is like a grain of mustard seed."—Matthew, xil., 31.

The reverend gentleman, who cuunciated his sentences in a luli and clear manner, though suffering from a cold, said, by connecting the two parables first read, we have one of the clearest and most succinct descriptions of that heavenly kingdom which Christ came on earth to establish that figurative language can give. We have many grand and sublime foreshadowings of the New Synagogue—"the neavenly Jerusalem, the perpetual covenant of God with man," in the prophecies of the old law. But God having spoke in these past to the lathers of the prophets, last of all, in these days He hath spoken to us by His Son. The Jewish prophets at mines spoke obscurely through the dim vista of the far distant future, lere we have the inspirer of the prophets, Himself speaking of His own glorious structure that

all, in these days he man spoke to us of his some the lewish propets at times spoke obscurely through the dim vista of the far distant future. Here we have the inspirer of the prophets. Himself speaking of his own glorious structure that was designed from eternity and just now about to be inaugurated. In our admiration of the undoubtedly grave but purely human institutions which surround us, and in a daily pursuit of the material and the temporal rather than the spiritual and eternal, we are only too apt to lose sight of the institution which is not the work of man, but the masterpiece of the omnipotent hand of the fine the continuous of the fine to despise the commands of the father in proportion as it loses through neglect respect and veneration it has for the parent, so we, too, may be disposed to turn a deaf day to that guiding voice which God, under the severest penalities, has commanded us to obey—If we do not from to time renew our admiration of and increase our respect and excite our love for that Church, which He has enriched with so many glorious prerogatives, all tending to the eternal welfare of those who have the happiness of being included among its members. The Guirch must have unity, which consists in all the members. from the rising of the sun to the going down of the same, being united in the same faith and practice. The Spouse in the Canticles, figuratively representing Carist, speaking of the Church, asys:—"My Dove is one; my beautiful One is one." St. Paul proves the unity from the perfect unity of the Godhead—"one Lord, one faith, one baptism, one God and the Father of all."

ALL SOULS' CHURCH.

Dr. Bellows on the True Character of the Dr. Bellows derivered another doctrinal discours

yesterday morning on the Unicarian view of the character of the Messiah. He began by examining the Trinitarian claims on the ground of the various titles applied to the Christ in the Scriptures. The Man was a name which was assur many of the Hebrew prophets, and implied merely tives of the race, and held an exceptional relation to the Delty. It was remarkable, bearing this in mind, that Christ, in speaking of Himself, used this title ten times for every once that He used that of the proof of the divinity of Christ, nor was it alone applied to Him. The Hebrews spoke of applied to Him. The Hebrews spoke of many men as gods—Moses for example—and Isaac, in one passage, was alluded to as "the only begotten son of Abraham," in spite of the fact that the latter had another son. In ooth cases the title simply meant that in interest and affection there was a paternal relation between God and the person spoken of. If it had been otherwise the disciples of Christ would certainly have received His amouncement that He was indeed coequal and identical with the Delty with some marked expression of awe and astonishment. We find no anywhere in the New Testament. So clearly was this the case that a book of great ability, published recently in England by a Trinitarian in reply to Canon Liddeil's "Bampion Lectures," took a very singular view of the subject. After proving satisfactorily and unmistakably to every impartial mind that Christ filmself never claimed that He was Himself God, and that in no part of the Scriptures was this doctrine taught, the book claimed to the Christians must see by this fact the necessity of an infalible Catholic Church, since though the Trinity was an inregral part of the Christian religion, yet is simply rested on the mystic authority; of the Church, and without that authority must be abandoned. Unitarians, while they would assent to the reasoning of the book, would doubtless come to a very different and much more logical conclusion, and while they recognized the binding character of the teaching of the Bible, would refuse to accept the dogmas of a non-scriptural Church. Dr. Bellows proceeded to say that the doctrine of the Trinity was but another example of the natural tendency of the human mind in an ages to accept polytheism by preference to monotheism, and to erect a barrier between God and man. In order to justify the moral shortcomings of the latter. The truin was that we were all his children, and, in an imperfect way, copies of Him. The diderence, therefore, between us and Christ was one of rank, and not of nature. Christ was a perfect, sinless man—a true copy of the Creator. This view was one that was eminently nobler than that of a God, from whom we were separated by an impassable guilf.

AMITY RAPTIST CHIRCH.

Crying Unto the Lord Out of the Depths-The Christian's Certainty of Redemption Through Christ-Discourse by Rev. Dr.

Out of the depths have I cried unto the Lord. Let Israel hope in the Lord, for with the Lord there is mercy and with Him plenteous redemption.—Psaims, cxxxi., I, 2.

liams, pastor of the Amity Baptist church, in West Fifty-fourth street yesterday, in his address to his congregation. The pastor commenced by showing that God is even ready to bestow forgiveness, exercise mercy and secure the redemption of those who truly believe in Him. In the old Latin service, "out of the depths" appear as

DE PROFUNDIS. These words express an abyss of anguish and despair, and in using them the Psalmist may have referred to the state of weakness and exhaustion, to a deep sense of unworthiness and sin. The words are significantly applicable to the sinner. It seems as if we are shut up in the pit of iniquity; yet, like Jonah, with the sigh of the prisoner we may ascend and come to God's throne. The sense of our deprayity may be expressed in the depths. Man yearns after sympathy. God says it is good for nan to be alone, and yet he may be alone like the Hebrew Joseph dropped by his brethren in the pit

without the aid of the Lord. Jonah cried and was heard. The Psalmist cried and learned that it was not in vain; and man will be heard also it he cries and urans his eyes heavenward to the God to whom belongs forgiveness. God is merciful also. Mercy, with his thin edge, enters the heart, but it needs behind it

with its thin edge, enters the heart, but it needs behind it

A THICK EDGE OF RQUITY,
and God will not extend mercy unless man by rependence ments that mercy. He has the power to remit a penaity; but when God said that sin was to be visued with death, He intended to keep this law of his. The Lord is the bearer of our sins. He intended that the Gospel should be continued until He came again as the Saviour of the Gentile as well as the Hebrew. Look at yourselves and see now

YOU COME SHORT OF HIS GLORY.
In the civilization of the heathen the power of the Gospel is seen. You benold now the Christian regards God ever present, and holds communion with Him. Let istael nope in the Lord, it is a nobe that nees when battle rages most here—a nope that shows that God is still with them, and that they have with them

THE ARK OF THE COVENANT.
Our hope is in the Lord; because of the hope, we endure trial; one day in a man's calendar is a thousand years of punishment, but the Gospel of Jesus is an ever present hope, and the work of cvangelization will come like spring upon

the heels of retiring winter. Where the spirit of the Lord is there will be love in the Church. Men will remember that there is One who will remember when they cry out of the depths. Yes,

THERE IS PLENTEOUS REDEMPTION IN CHRIST: that Christ lives in the year 1872. Forgetfulness in Christ cannot be: the Holy One is of one mind, and those who put their trust in Him will not be forgotten. Israel may still hope:

THE BANNER OF SALVATION

will still foat; when the truppet of the archangel sounds they will see the Saviour, the Emanuel, and have Him for a counsellor—a shepherd to lead them

them

BY THE GREEN PASTURES OF CANAAN,
Christ has been not only the rescuer, the healer, but the ransomer; and above all the faths and philosophies of the present day will stand the everlastin Gospel. What felicity that there is such a sovereig on the throne, who would have us to come to niu and be ransomed from death and hell! Let Israe thus favored, thus bound to the throne, the crost and bosom of the Lord, thank Him for the ransom or plenteeus.

STREET PRESBYTERIAN CHURCH.

The Rev. E. W. Hitchcock Notifies His Con gregation That He is to Take Charge of the American Chapel in Paris.

At the close of the sermon yesterday morning the Rev. E. W. Hitchcock, paster of the Fourteenth street church, said:—"Hefore dismissing the audi-ence this morning I have a brief statement to make and an additional notice to give. It is alread; known to some of you that the American and For eign Christian Union have tendered to me their ap-pointment as minister in charge of the American chapel in Paris, that this appointment has been ap-proved by the local congregation in Paris, and that during the past week a telegram has been received from the chairman of their Presidential Committee requesting that as soon as possible I should come on and undertake the work with them. The nature and opportunities of the work to which I am thus doubly invited, and the manner in which the apname, have so deeply impressed my mind conviction that this invitation is name, have so deeply impressed my mind with the conviction that this invitation is in the line of providentially prescribed duty, that I have felt constrained to ask the session of the church to unite in calling a meeting of the congregation, that I may request them to join me in asking the Presbytery to dissolve the pastoral relation which for six years has existed between us. I need not assure you that this step is taken with much paintul reluctance, as it contemplates the severance of strong personal ties and separation from a work which has become very dear to me—a reluctance that is only overcome by a strong conviction that, in the circumstances, it is my duty to ask you to concur with my request."

The session, at a special meeting held in the pastor's study on Wednesday evening fast, in response to like statements made by the pastor, unanimously adopted the following resolution:—

Resolved, That it is with feelings of great regret that we contemplate the proposed sundering of the pleasant ties that have bound us to our belover pastor, and that it is only in deference to his strongly expressed conviction of duty that we are led to comply with his request, and accordingly unite in calling a meeting of the congregation to be held in the lecture room on Wednesday evening next, to take such action in the matter contemplated as may be deemed best.

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

Sermon by Henry Ward Beecher on Waiting On God-A Smuller Congregation, but a Pleasant Service.
The snow storm of the previous night, that had

blocked the car tracks and spread a thick carpet of snow on the sidewalks, had its effect in reducing the number of worshippers at Plymouth church yesterday morning. There was a large attendance: but the crowd that fills the aisies and overflows into the lobbies were not present, and, therefore, for those who did attend an opportunity was given for enjoying the service and listening to the words of instruction of the pastor, away tendant on theatres of the first night's appearance of a star performer. The service was opened by the singing of Mr. Zundeil's new anthem, "Oh, rest in the Lord," which afforded an opportunity to Miss by her wondrous rendering of a solo, that brought out the marvellous capacity of her charming voice. The anthem, whether accidentally or intentionally, was in unison with the service, and struck he read the thirty-seventh Psalm, part of the words of which were used for vocalizing the harmonies that Mr. Zundell had by his inspiration caught and reduced to the form of

Mr. Beecher also preached on the subject of the anthem, namely-a patient waiting on God, and selected his text from the nfth chapter of the Epis-tle of James, the seventh and eighth verses—"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman watteth for the precious fruit of the earth, and hath long patience rain. Be ye also patient; 'stablish your hearts, for the coming of the Lord draweth nigh." Beecher did not spend much time on the introduc tion to his sermon; but, short as it was, it had the Beecher characteristics. He said that the admonition given in the text was applicable to all times.

Beecher characteristics. He said that the admonition given in the text was applicable to all times. Indeed, the truths of the Testament were so applicable to the condition of humanity that if a new Testament were written to-day it would have to contain the same truths. He then showed with that faculty that he so pre-eminently possesses of looking behind and into nature the relationship of natural laws to man. How the latter would be helpless without natural laws, and how useless the former would be without man. Man stood in the relation to these laws that the horse did to man. Man guided and directed the horse whither to go and whither to turn, and that was what was done by man with these laws. What were mills, shops, forges, mechanics and all the industries but a yoking of these laws to man's uses, which he controlled and brought into subjection? Everything except the sou was thus transformed by man. How had all these forces worked on man? The carpet that we trod upon had in Every to tell ou waiting; the very garments we wore had an unfolded history of this waiting. In the light of this rationate, of this waiting, he asked his congregation to direct their attention to the text—"He patient therefore, brethren, unto the coming of the Lord." That was the reward; that was the joy that was promised—"the coming of the Lord." What was this waiting, then? It was not an idle waiting; a waiting for God to do for us what we ought to do for ourselves. We were to do all that it was possible for us to do, and then leave the result with edo. This thought was amplified by a number of touching illustrations, drawn from poverty in its varied gradations, from the family with half a loat and unfilled scuttle to the poverty that left its iretuiness the more because of the familiarity of those who had to bear it with a previous redinement and abundance. It had pleased God to bless with endurance, and to give its victories more certainly to those who put forth all their own resources and who did not listlessly repine, seeking no mit

gation. This was shown very strikingly in the late great conflict in this country. It was not the young men from

THE RURAL DISTRICTS,
but those from the cities, who, with less hardy bodily frames, but with more mental resources and power of endurance, that recovered from their wounds and manifested a calminess under suffering and adapted themselves to privations that certainly they could have known nothing about in their previous history. I remember, said Mr. Beecher, a friend of mine who was coming to this coast, when there were nothing but sailing snips, and the ship got within twenty-four hours of the coast and they were tossed about for thirty days. He tood me he saw the Captain put on some warmer clothing, go on deck and ingut his cigar. My friend spoke to the Captain and said, "1s there peril?" "Yes, imminent peril," was the repty. "You seem to take it very quietly," said my iriend. "I have done all can; everything that I can do I have done," answered the Captain. That was the kind of waiting that God honored, said Mr. Beecher. But there are some Christians who trust in God, except when the time comes for them to trust; who trust Him at all times, except when the time of suffering comes. They are something like the character in Don Quixote, who had a pasteboard helmet, and who, when it was struck by a sword and the helmet was cut into pieces, picked up the helmet and had the pieces sewn together again, and took care that the belimet never came in contact with the sword again. These are the

took care that the belinet never came in contact with the sword sgain. These are the PASTEBOARD CHRISTIANS Of modern life, who never bring their Christianity into contact with the trials of life. Mr. Beecher touchingly dwelt upon the mother's anxiety for her children; instancing the bitterness of the reflection that poverty brings, when it seems that if good nursing, more skilled care could have been procured the child would not have died, or the inability of the mother in the war time to be with the son who has been wounded. All these and thousands of other circumstances were periods of the crucial trials of our faith, when we should trust in the Lord and be quite sure that He will not lay upon us a burden that we cannot bear. Mr. Beecher urged the duty upon those who had not to experience this kind of trial to help those whose lot was so bitter. These reminded him of the ants who, having found a tree that contained some sugary matter, if you watched them you could see a cloud of ants going up the tree and another cloud coming down; those that were going up were seeking to get at the sweetness; those which were coming down were affect with it. Surely those who were the way of the government.

went through the congregation that saved him the trouble. A few general truths by way of application closed a sermon which had less of fire and oration closed a sermon which had less of fire and oration in the service was brought to a close by the singing of the "Portuguese Hymn" and the pronouncing of the benediction,

BEDFORD AVENUE REFORMED CHURCH.

What Is Vital Christianity ?-Sermon by Rev. Dr. Porter. The paster of the Bedford Avenue Reformed

church, Rev. E. S. Porter, D. D., preached yester-day morning, taking for his text Galatians, ii. 20:— "I am crucified with Christ; nevertheless I live; yet not 1, but Christ liveth in me; and the life which I now live in the fiesh I live by the faith of the Son Paul was neither an ignorant fanatic nor a crazed enthusiast. Educated, he understood the myste ries of philosophy, as well as the letter of written Scripture. Familiar with men and with affairs, he liustrates at every point of his public career that knowledge which marked the practical man. He gave abundant reasons for the faith that fired his soul, so that there could not be discovered in that faith the sampliance of delivion. He stated in that faith the semblance of delusion. He state clearly, irequently and fully the grounds of his deep convictions that he was a sinner saved by grace. The text was a strong protest of personal a life interpenetrated with the life of Christ, drawing motives from His great heart of love, suffused and moulded by Him, and taking principles from the lips of the infallible Teacher. He (the speaker) yould speak of vital Christianity as it was expressed in doctrine and in the persons of believers. Piety was a subject which needed to be understood, and he who had any conception of his own that nature could partake of the divine. None ought to be satisfied with a dead religion, for the Book of absolute truth said that many had a name to live, but were dead. Vital Christianity included the body of truth which was objectively presented for reception by faith; and if it be the pure truth of the Gospel, then it imparted life as the sun gave warmth or as the food which was eaten imparted strength. The connection between doctrine and practice was a vital connection. He who believed a lie would be under its dominion, and he (the speaker) would not deem it worth while to argue against the heresy which taught that it matters not what a man believes provided he be sincere. On that ground we might justify every crime that would be reported in the papers on the morrow. If our courts of justice, corrupt as they were, acted on the conviction that sincerity justified crime, then a sincere thief, forger or assassin would be brought in vann before the tribunal of justice. Was not Paul sincere when he persecuted the saints? Were not men whose names were brought before the public every day as chief criminals in society, sincere in their belief, that the end justified the means 7 Succeed, no matter how, was their faith; and no crime was low revoluting or no class. the Book of absolute truth said that before the public every day as chief criminals in society, sincere in their belief that the end justified the means? Succeed, no matter how, was their faith; and no crime was too revolting, or no faise-hood too damning for their use, provided they achieved the end they had in view. But none need err concerning the truth that saved the soul, for while there were things in the Bible nard to be understood, still the truth as it was in Jesus was so plain and expressed in language so simple and concest that a man must be brother to an idiot who could not see the way of savation through Jesus Christ our Lord. There was abstract and philosophic truth which the explorer of the mysteries of mind might wish to know, but the truth as it is in Jesus, or, in other words, vital Christianity, is the truth which Christ lived, which was incarnate in His person and exemplified in His ministry. Not like least among the signs of progress in these latter days was the fact that the preaching and the teaching confined itself to the personality of Christ and to His works of mercy and of grace. The Church of these days was coming to where the apostics came—to the leet of Him before whom Mary sat, that it may learn concerning the God-man, and feet the power of His truth as brought to bear upon the hearts of believers by His abounding love.

Dr. Porter then proceeded to define the nature of the Christianity that lived in believers, and while pronouncing the text to be an assemblage of paradoxes, gave a clear and evangelical definition of the terms. He showed that there was an intimate relation existing between Christ and all true believers, who were in a sense identified with the pursonal

terms. He showed that there was an intimate reaction existing between Christ and all true believers, who were in a sense identified with the personal suffering of Jesus Christ our Lord on the cross. They were identified with the purpose of His crucifixion, which was to save people from their sins. And though the Apostie declared that He was dead unto sin, yet He lived; and there was no Christian life except that which was gained beside the blood-stained cross. What was that life that roled in sensual enjoyment? Decorate it as you may and surround it with the perfume of flowers, the charm of music and the enchantments of art, and yet it was a life that was dead. It was the form of life, while within was the corruption that worketh to the lowest hell. But where one was crucified with Christ be felt the inspiration of motives that came from the heart of Christ; he saw that no longer he was an atom in the vast universe of God, but a sinner saved and adopted; he was made to be a partaker of an incorruptiole inheritance; he felt that he was no longer to iret his way through the low morasses of time; but he was to run on in the clear sunshine, making the very waters of life in his soul reflect the splendor som brightened to the perfect day.

BROOKLYN ACADEMY SERVICES.

Away-Sermon by Miss Smiley.

The people of Brooklyn are determined to save

is at all hazards. Never was such perse verance in this direction witnessed as on last even-ing at the Academy of Music. At haif-past seven the immense building was crowded in every nook and corner, and hundreds were pressing in at all the entrances determined, in spite of all opposition, to see for themselves that they couldn't get in.

"It's a humbug," says a little lady, gasping for breath; "let's go home."

But to go home involved getting out of the crowd, and that was no small matter. After the vestibule at the main entrance had been filled and emptied some scores of times there was a rush for the plat-

form door. "The platform, the platform !" was the

signal cry.

Then those devotees tried the rear entrance. The HERALD reporter was stranded at this point by the rushing waves. The representative of the press was content to wait, taking it for granted that the space in front of the stage, sacred to musicians and reporters, would remain uninvaded. The multi-tude went in and came out. The official in charge implored and stormed, but the well dressed, pious mob were determined, and the rush contin-ued. After a disciplinary period of waiting the reporter found the orchestra. Alast for the delusive hope that had made him so confident, the orchestra was crowded, the

REPORTERS' TABLE covered with hats, and a few inches by a friendly railing was all that was left. The last seat in the upper gallery was taken. The aisles were full, the boxes crowded, the platform a mixed mass of humanity. What did all the people come for? Was it because they had nowhere else to go The character of the great congregation would jus-

The character of the great congregation would justify the suspicion that it was largely made up of members of churches, who sought at the Academy a variety from their ordinary bill of fare. Madame Marian Hodman was not present, as announced, neither was the Rev. Henry Gallaner.

After singing and prayer the Rev. Henry Powers read for the text of his remarks a paragraph from the newspapers, to the effect that if a certain murderer, lately hanged, had received as much attention before he committed the crime as after, he would not have been a murderer. He went on to say that Dr. Guthrie once asked a little boy the question—

"if your father and mother forsake you who will "The police," was the instant reply.

"The police," was the instant reply.

There is a heart of love that is anxious to serve them. There is a heart of love that is anxious to serve them. There is a story told of a certain cathedral, that the inest window in it was made by an apprentice of the bits thrown away. So the outcasts of society may be used to the best sivantage by God. Mr. Powers generalized a little upon love, repeated a poem to the same effect, and then the cnoir and congregation sung, "Come ye disconsolate," a stout gentieman saying in the meantime, "fie thinks he's two or three beechers rolled into one."

After the singing Mr. Powers announced that Miss Sarah F. Smiley would address the audience. There was a rustic all over the house, and then the stillness of perfect attention. Miss Smiley came forward and took her place at the little reading stand. Miss Smiley is a little woman, with a plain, simple face and a very clear, sympathetic voice. She belongs to the Society of Friends, and was dressed in the plainest manner, in a black dress, a loose black sack, and an immaculate lace cap. She began her address by saying that the kingdom of heaven is like a certain king who made a marrage for his son. In the lower ranks of life it is pathetic to see the efforts to beautiff the house, and the attire for a wedding. As we go up through, rank after rank, the beauty and wealth is layshed more and mere; but when we reach the estate of king, and the son to be married is an unit son, you can

invited his subjects, as God invites men, as shows in the parable, and they will not come. She there went over the usual ground of exhorters and invited all classes separately to come to Jesus—the man of business, who had all his earthly possessions safe the woman of wealth, those who are troubled about many things in this world, but timik of no more. The thief on the cross and Mary Magdalen were tried, and the sinners of Brooklyn were to that these examples should encourage them. She described the final feast, when Christ sha

lection, but the audience were informed that meetings would be kept up by voluntary contri-tions, and any one could give money who wished This invitation and the singing of a hymn closed

THE LAFAYETTE AVENUE PRESBYTERIAN

Dr. Cuyler's Sermon Yesterday-Nocessity of Faith in the Lord in All Our Expecta-

Rev. Dr. Cuyler preached yesterday morning to large congregation, as usual. It was expected by some that he would allude to his case before the Presbytery to-day, but he did not make the slightest reference to it, preferring, as he stated in a conversation with a HERALD reporter, to submit a in all our expectations. Dr. Cuyler said that life was a series of expectations, from infancy and child-hood on to the last moment of earthly existence. This was typified by the seasons of the year. We had spring's promises in the shape of blossoms—the expectations of biessings yet to come. The gardener dropped his seed in expectation of summer flowers. All that was the work of sheer faith; for every farmer and gardener's expectations are ultimately from God. The congregation had just seen little expectations before the pulpit, as every

seen little expectations before the pulpit, as every one of those sweet children was a bud of promise, and precious hopes were held in those mothers' arms—hopes of childhood—hopes of a respectable, useful, honored manhood. Each of those fathers and mothers anticpated good, and not evil, irom those children. They would rather see them laid AMONG THE SILENT GEDARS OF GREENWOOD than to have them grow up in shaine. If we based our hopes of success, the pastor continued, upen fidelity and player we should be sustained and proper. Such faith waited and worked; it entreated God, never dictated. It left with him the disposal of all things. It might say, "Lord, comfort my child, heal my daughter;" but with all its importunity or desire it did not set the interest of the most beloved up against God's plans, or even bring its own will athwart the will of God. The wise Christian was willing to submit to His infinite love. The great truth that Dr. Cuyler would bring before them was that our expectation must be from God. Whatever your labor was for, whatever you most desired, must come from God. The least you expect from this world the better for you. If our expectation of victory over our own besetting sins rested in our own selves then you might as well say at the outset, "My soul, wak thou upon God." The preacher did not say that God never disappointed us in our plans, in our families, in our hopes; but he meant that when we studied God in nature or in this Holy Book we found our utmost expectation overtopped by glorious, transcendent reality. When we obeyed God we found the reward sooner or later. When we were always allowed our way in all things. Our prayer should be persistent. Persistent prayer is the agency of the Church's taith. The praying teachers, lieaven is only an expectation to a Christian. He never asw it. Dr. Cuyler said he had not seen to-morrow's sunrise, yet he knew it was coming. Behind this Sunday's midnight was Monday's day-break.

Behind this Sunday's midnight was Monday's day-break.

which men called death was the Christian sunt the glories of everiasting life. To-day an exp tion—by and by the reality. In conclusion, Cuyler made an eloquent appeal to the unconv to put their faith in the Lord.

DEDICATION OF A CATHOLIC COLLAGE IN NEWARK.

in Newark, adjoining St. Mary's Roman Catholic church, corner of William and High streets, was Bayley and several other clergymen. The building was commenced last august, and is handsome ornament to the vicinity. It is handsome ornament to the vicinity. It is but brick, with dark sandstone triminings. The monies consisted of a procession by the Bishop assistants, in full canonicais, through the value of the building, and the blessing of room. There were no lay persons present, attendance being exclusively clerical and conductive. The elegymen present assisting the Bishop and the procession of the proce quietly. The clergymen present assisting the Bishop were Rev. Fathers Mendel, of St. Peter's; Ben-no, Miletus and Trite, of St. Mary's, Newark. Pathers Doane, Killeen, Fleming and Sieets, of New-ark; McCahan of East Newark; Rev. Dr. Schmidt, of Greenville; Pather William, President of the College, were also present. The College will open to-morrow with an attendance of twenty-two stu-dents.

THE SERMONS IN THE HERALD.

To the Editor of the Herald:—
DEAR SIR—Accept my thanks for the admirable report of the Hepworth discourse at Steinway Hall last evening. What a noble purpose! and how thankful the Christian public ought to be for these reports of sermons, so accurate in substance, and the only means there is to perpetuate their lasting remembrance on the hearts of the hearers by their appearance in the morning after their delivery! may you never be weary in well doing! W. C. H.

THE ASSAULT ON SCULLY.

His Story of the Attack Upon Himself at Apollo Hall-His Suspicion that His Po-litical Énemies Hired Rufflans to Assas-

rinate Him.
Captain Scully—who attended the meeting of the Democratic General Reform Committee, at Apollo Hall, on Saturday evening, and had the misfortune to be attacked and cut badly in the face after it had adjourned and before the crowd left the buildingmakes the following statement of the affair.
residence is in the Third Assembly district:—

"Just as I was stepping to the sidewalk from the portico of Apollo Hall, after the close of the meeting of the Democratic General Reform Committee, ing of the Democratic General Reform Committee, I was hit violently on the left eye, the blow seeming to be made with a brass, or steel knuckle. It stunned me, and I was so startled that I could make no attempt to escape, while I was hit again and again, once on the nose and then under the right eye. At the same time I was struck by accomplices of the principal assailant several times with the nak d fists. I had no opportunity to make any resistance. The occurrence was as quick as thought, and the gang of rimman dispersed before I had fully recovered my presence of mind. No policeman was in the neighborhood of the hall and I had to go three blocks to find one, and when I returned I could find no clue to the perpetrators of the outrage: they had skedadded very quickly. "I have my suspicions about the originators of the attack. I believe that they were the parties who were elected to the committee by fraud at the primaries of which Joe Shannon is cnairman. I believe that Snannon, w. H. Rooney and Veeney hired the gang of rimmans to kill me. The reason for such a deed is apparent. They know that the district is contested and that their success in it has been by fraud and cannot bear investigation. They are jealous of my influence with the rospectable men of the ward in which I live, and, knowing me as one of the contestants, they tried to put me out of the way. "I have no interest in politics more than that of helping Mr. Daly and other honest men of the district to rescue the people's government from scoundrels whose only object in getting into power is to rule the people. Personally I have no interest of my own, for I want nothing from them." I was hit violently on the left eye, the blow seem

THE NUN OF KENMARE.

One of the most remarkable literary characters at present in Ireland is Sister Mary F. Clare, of the order of "Poor Clare," better known as the "Nun of order of "Poor Clare," better known as the "Nun of Kenmare." Her literary productions embrace an illustrated life of O'Connell, a history of Ireland, life of St. Patrick and numerous essays on religious topics. The abjess of the convent is a sister of Lord O'Hagan, Chancellor of Ireland. This community of nuns maintain large schools for the education of the poor, and a gentleman named Mr. Rogers is now in this country collecting lunds in aid of these schools. A lecture will be delivered in St. John's Hall, Gregory street, Jersey City, to-morrow evening, by Mr. William E. Robinson, of Brooklyn, for this worthy object. The St. Patrick's Aliance organization will march in a body, headed by their brass band, to the Ball. Mayor O'Neili will pressite, The subject of the lecture will be "The Nun of Kenmare, and Her Writings."